



# The South India CHURCHMAN

The Magazine of the Church of South India

● NOVEMBER 1993

**TRAIN UP A CHILD IN THE WAY  
HE/SHE SHOULD GO... (Proverbs 22:6)**



*CHILDREN'S FESTIVAL November 8-14, 1993  
Organised by the C.S.I., C.C.C. Bangalore*

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*Opinions expressed by contributors do not commit the C.S.I.*

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*The Magazine of the Church of South India*

**NOVEMBER 1993**

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## 25 Years Ago!

The Church has not yet worked out its theology, or its mission, of peacemaking. Early in its history it faced the fundamental problems of its faith and message; then it tackled problems of suffering, ignorance and slavery; in modern times it has re-discovered its worldwide mission of evangelism; somewhat belatedly it has come to grips with the economic implications of the Gospel; but the question of peacemaking on a world scale has hardly been brought into clear focus, let alone thought through to an adequate conclusion. Too many believers think of peacemaking as arising from only humanitarian impulses and have not perceived the divine sanction for it. Indeed, on the theological side whole sections of the Church are convinced that 'there will be no peace till He comes whose right it is to reign'.

—*The Churchman*, 1957

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# Bishop Sugandhar Installed As The Bishop In Medak Diocese



*Most Rev. Vasant P. Dandin, the Moderator of the Church of South India, consecrated Rev. B.P. Sugandhar as the Bishop in the diocese of Medak and installed him on 28th Sept. '93. The consecration service took place in the cathedral at Medak on Tuesday morning.*

*Prof. George Koshy, the General Secretary, read out the Instrument of Appointment. Rt. Rev. Ambalavanar, Bishop of Jaffna (Sri Lanka) preached the sermon on the occasion. Rt. Rev. Dr. Pothirajulu, Bishop of Madurai-Ramnad; Rt. Rev. S. John Theodore, Bishop in Karimnagar; Rt. Rev. B. Prabhudas were the bishops who took part in the service. Rev. T.B. Prabhakar Rev. J.P. Vijayarao, Rev. K.J. Joseph, Rev. T.I. Chinnaiah and others also participated in the solemn ceremony. Mr. D.M. Emmanuel, the Lay Secretary of the Diocese, Presented the C.S.I. constitution and the MDCR to the newly consecrated Bishop.*

*It may be recalled that the consecration ceremony which was scheduled to take place on April 25 was put off following a stay granted by the court. The stay order was vacated on 27th Monday.*

*Delivering his presidential address at the reception organised immediately after the service, the Moderator Dandin hoped that under the leadership of Bishop Sugandhar the Diocese of Medak would progress well. Emphasising the need for reconciliation in the ministry, the moderator appealed to all the people to extend their cooperation to the new Bishop. Moderator also released a book on Bishop Sugandhar. Replying to the felicitations Bishop Sugandhar promised to do his best to serve God and the people of rank and file. Mrs. Nalini, Bishop's wife sought the cooperation of all the people.*

*Bishop Sugandhar obtained B.D. from the U.T.C. Bangalore. In his ministry of 30 years in the diocese, he was holding a number of responsible positions and responsible for many programmes which were initiated in the diocese. He has been on several councils and departments of the synod and represented the Church to the overseas churches. Bishop and his wife are known for their hospitality and friendship; always willing to help the poor and the needy. They have three children —two sons, Priya Babu, Vimal and a daughter Gloriana who is blessed with two sons.*

*We congratulate Bishop Sugandhar and his wife and implore God's blessings upon them for their fruitful ministry.*

— DASS BABU,  
Editor.



# Partnership

Ms. JOY GARDNER TWEED, C.M.S. *London*

The moderator spoke of partnership in economic terms. I see it in another way. Earlier this year I gained a partner — I got married! It has been a good experience but not always a straightforward one. I have had to learn to share my life and my thoughts, too often assuming that my husband would know what I was thinking. I have had to learn to communicate more and to listen carefully to what is being said. It has been a challenging and enriching experience and I know my outlook on the world is changing because of it!

The need to communicate, though, does not just die away. I am sure those of you who have been married for 20 or 30 years will agree. So when I think of the partnership those of us from overseas have with the Church in South India my expectation of it is the same — how can we communicate, not just here at this consultation but in the future?

Once upon a time when there were many missionaries in India, maybe we could rely on them to keep passing information on to those at home. Those days and those avenues of communication are passing, and although I do not mourn their passing, we want to know how we in Europe and elsewhere can hear the stories of Christians in India? How can we share in your hopes and frustrations — and how can we share ours with you?

I believe the lives of Christians in the West, and indeed anywhere in the world, are the poorer if we don't share our lives with others in the world Church. In both Britain and in India we have seen a rise in nationalism. The world Church should be a challenge to this narrow appeal to blood and soil and should be seen to be a family that incorporates all races and people.

I know that each of you here could tell me many stories of individuals helped by the programmes of your church, or of needs still to be met; stories of successful programmes, of people being added to the Kingdom of God; and stories of frustration and sadness too. But how

can we relay these stories to Christians in Britain? And how can Christians in Britain share in that joy and in that sorrow as well as sharing their stories with you?

We respect the unity of CSI and respect its prerogative for the allocation of resources. Would there, however, be some way individual Dioceses could be assigned to one of the external partners for a specified period of time? That Diocese could then share with that partner how the money is being used, as well as stories of names and people, which we can then share with Parishes in our country. There will be names to pray for and places: a personal face instead of anonymity. The church in Britain will gain from a deepening relationship with the CSI, for no longer is Britain a Christian country, with church attendance declining by around 1,500 people each week, crime is rising steadily and society is becoming increasingly fragmented. We have been reminded that the gospel came to India in the garb of western culture. The church in South India has had to find new, more culturally appropriate ways for the gospel to be expressed. In the west we have the same problem! All too often the gospel is presented in a western culture of the last century! we have to find ways to communicate it in the culture of today.

How can we learn from each others experiences? One way is through the exchange of people. Would also be beneficial for these visits to be extended to other groups of people — such as Christian teachers or perhaps some of those involved in working with either homeless people or those suffering from AIDS — rather than just to clergy. We have already been referred to David Bosch's Book *Transforming Mission*. And I would like to close with a quote from the end of the Book: "For the sake of unity and of mission, we all need new relationships, mutual responsibility, accountability and interdependence." therefore look forward to a partnership which will develop through communication and allows friendship at a local level between all of us with a concern for the Kingdom of God.



# Partnership

MOST REV. DR. VASANT P. DANDIN, *Moderator*

The word "PARTNERSHIP" comes from Greek word "KOINONIA" — which means common sharing. "Partnership" is a term which is widely used today to describe the relationship which exists between the Churches in North India and the Churches in South India. The era of colonial predominance has given place to national awakening. This has also resulted in missionary Churches becoming independent. We no longer talk of mother churches but partner Churches. This is a healthy development. As far as the Church of South India is concerned we have been relating with the founding churches and Missions in the West through the Synod and through establishing bilateral and ecumenical councils which are related or involved with those Churches and Missions.

I quote from the "SEARCH FOR A NEW RELATIONSHIP", a document of EMS. "We need to recognise, however that 'Partnership' is not a biblical concept. It is originally an economic concept, used to describe trade relationships". In that respect partnership carries concepts which need to be clearly defined to express fully the idea of "Koinonia" (Fellowship) which to my mind expresses the ultimate model of relationship in Mission... Generally speaking "Partnership" is widely used in the North to devote "giving financial assistance to the South, while for those in the South it means an instrument for receiving whatever is given by donors in the North"... This understanding of partnership seems to be modelled in the political and economic relationships of the World Governments and cannot fully express the fellowship we seek in Jesus Christ our Lord. (Acts 4:32-37; 5:1-11 pages 12-13).

I believe that the concept and practice of partnership should be considered afresh in the light of our common search for the basis of a global community. The crisis we face in our world today is a spiritual crisis brought about by the forces that destroy the very fabric of human community. The progress in technology and communication has resulted in destroying the organic structures of traditional societies and the communitarian values enshrined in them. Systems and programmes are valued more than persons and human relations. Consumerism and commodity

mentally are making inroads into our Church life. Rural communities are fast coming under the influence of technology which destroys much of the traditional infrastructure.

Throughout the world, humanity is threatened by divisive forces because of narrow ethnic loyalties of caste, class and nationality. The fundamental upsurge in all religions has threatened our life and distorted the purpose and essence of religious ideals.

The gap between the rich and the poor globally as well as nationally continues to be a source of conflict and unrest. In view of these threatening forces we need to reconstitute our common goals and visions. San Antonio Report of WCC Confound on mission has clearly stated "Everywhere in the world there are clear signs of a new thirst for Community". I sincerely hope and pray that our pattern of partnership should reflect this global urge for a renewal of human community. It should not be reduced to a question of Dollars, Deutsche Marks or Pounds. It should be about people and communities. It is directed towards fulfilling God's purpose of uniting all human beings in a single community.

Ecological crisis has deepened our awareness of the need for uniting together in building a new world. We need to mobilise the wisdom of ancient people and their spiritualities for the sake of preserving our earth. The pressures thus brought by people anywhere in the world on the atmosphere have global consequences. We are told that a virtual collapse of the eco-system threatens the very life on the planet. What does partnership mean in this situation? How can the Church become a sign of the presence of the reign of God on earth?

## The Church as a Community of Sharing

A new community has been brought into being in the Church. The Church is primarily a community of sharing in a Koinonia. It follows the path of Jesus who came to serve and to give his life as a ransom for many (Mark 10:45). Our vision of a new global community is rooted in the life and mission of Jesus. He shared in the suffering of the oppressed in his day. The Church was



founded on the body of Christ which is broken for others. Eucharist is the great symbol of sharing. All the members participate in the Eucharist committing themselves to a life of sharing. Our participating in the cross should help us redefine our priorities and radically alter our patterns of relationship.

In the Bible, sharing is a manifestation of justice. Its goal is to eliminate the causes of poverty and injustice (Isa. 65:17-25). That is why when Jesus wanted to respond to the material needs of the people he desired to show them that a first step for eliminating hunger is sharing - the feeding of the five thousand. He seems to be telling the disciples before going out to buy food to see what they have. Sharing — thus is the first step towards building new global community. Our commitment to build a human community and our recognition that sharing with all is the value orientation and structural alternation is necessary for it and it gives a new direction for formulating specific issues concerning partnership.

## SPECIFIC CONCERNS

- a. Partnership would not be limited to sharing of material resources. As the WCC documents on sharing life states:

"The resources of creation are spiritual, human, cultural as well as material. These dimensions of life should not be separated, as is often the case in the modern culture of many societies which cultivate the material values. The gospel underscores the unity between the spiritual and the material and leaves no place for the false distinction between the two. The material is a means to achieve sharing of life, as for example in the story of the Good Samaritan." As partners we should also share our ideas and experiences on Global issues.

Material help to the poor is a means to empower them to struggle against forces that cripple them. They are empowered to become people with dignity. We should increase the potential for self-reliance of people who receive aid. At the same time those who provide help has been enriched by the poor. We must listen to the poor, so that their perceptions and

needs change our institutions. One may here mention that a source for the renewal of the global community is the spirituality of the poor. For example, it is their commitment to the value system and their feeling of oneness with nature, with land, sea and forest that should deepen our commitment to preserving the earth.

Rich variety of life experiences is a gift of creation. We need more and more encounters with people from various cultures for the enrichment of life. How can we promote more consciously a partnership between people and provide opportunities for exchange of experiences and stories of faith? Can we review our programmes in North-South and South-South exchange?

- b. Partnership should provide opportunity for all to involve on equal footing in decisions concerning relations. I am not suggesting that we set aside all the existing patterns of relationship. But they should be brought under careful scrutiny.

"There is a need for give and take between partners. Mutual accountability is important. Again, accountability is not only with regard to the use of material resources that is important but about our priorities, our commitments and even our theologies. We also need to ask each other about our commitment to the gospel. Partnership gives us an understanding of being part of the worldwide body of Christ. Perhaps this is obvious in all that is stated above. We need to emphasize the oneness of the mission of God. The focus of the Church's proclamation and action is to restore the intended relationship between God, humanity and creation. From this perspective all the activities of the Christian community in evangelism, diakonia, the struggle for human dignity, healing, peace and justice being together in the mission of God". Let us be partners in God's Mission.

"I thank God for each one of you and in every prayer I remember with joy, for your partnership in the Gospel from the beginning till now. I am sure that He will begin a good work in you all and will bring it to completion when He returns." *Philippians 1:3-6 (RSV)*.

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# Children's Festival Week – 1993

BISHOP M. AZARIAH, Madras

The Gospel story says that the child Jesus was born in a Manger to refugee parents in the small village of Bethlehem, almost one hundred miles away from their native place of Nazareth, two thousand years ago. That child Jesus also grew up in the same four dimensional ways of growing in Wisdom (mind), in Stature (body), in the Grace of God (soul) and with Kindness and care of fellow human beings around him (heart) (St. Luke 2:52). This is the picture we get of the twelve year old beautiful boy Jesus, sitting in the company of learned scholars and elders in the glorious temple court yard in Jerusalem. I would like to commend the example and life of that growing child as a possible model for you. However, I may also like to suggest some practical ways on how you can grow up like him.

## LISTEN, OBSERVE AND ACT

I would like to give these three words to the children as a slogan for one of the methods to help you grow up into dynamic human beings who can go into history like Jesus who was admired and accepted as leader by millions of people over these two thousand years. This kind of growth is possible for both girls and boys.

Now the simple word "LISTEN" is so fundamental and basic for you as you go to school. Listening to your teacher at School, and to your parents at home and finding time to listen to the birds on the tree and other sounds of nature and certainly also listening to God your Creator, are all bound to be most enjoyable and profitable for you in your life. The great Tamil Poet Tiruvalluvar says : "The greatest of all wealth is the wealth gathered by listening."

செல்வத்துள் செல்வஞ் செவிச்செல்வம் அச்செல்வம்  
செல்வத்து ளெல்லாந் தலை

I am sure everyone can personally discover the truth of this statement.

The next word "OBSERVE" is the word best known to the present generation that is filled with opportunity for learning and enjoying the fruits of all the discoveries of modern science. For developing science of any kind,

the idea of observing or seeing through anything in creation is fundamental and basic. So, keep your eyes wide open to observe everything and every person around you, for that will help you to wish to contact and continue relationships that will enrich your own life.

The third word "ACT" is something that comes naturally for you my dear active children. I don't mean drama acting; I mean, doing something, that is to say, wanting to put things into action and not stop with only listening and observing.

Please do think on these three words, taking it as a motto for your life in growing into maturity. Perhaps I can refer to just two matters on which you can apply practicing these three words.

The first example relates to Environmental Cleanliness and Pollution in our day. I am sure your parents have already taught you that cleanliness is next to Godliness. I am also sure your teachers taught you that you should never throw things you don't want just anywhere. In other words, they wanted you to mind the place or the space where you move about, thus giving due respect to it. Someone said "If you respect the ground you walk upon, that ground will also respect you." As you know, every bit of ground is Holy ground because the same God made it all.

One more example I can think of is about the children of your own age, simply wandering in the streets of the city, town or village, because they have no home, no parents or relatives or no food or no support of their relatives for their simple living and survival, let alone going to school. These are called Street Children. It is estimated that in the city of Madras there are more than hundred thousand such street children wandering in the streets, sleeping on the pavements and some of them picking rags and old bits of paper to sell and eke out a living, both boys and girls. In the newspapers we often hear stories of such children.

Please do listen to such stories and yourself personally observe the pavements and streets and look for such children and I am confident you would like to do something about them. Well ask your parents and teachers to help you take action about such suffering children who are your neighbours. So you have to depend upon taking the



help of your parents as well as your teachers as you grow up every day.

So, my dear children, you do have a right to be encouraged, enable and empowered by your parents and your teachers and all the grown up human beings both in the Church and in the Society.

## II. ENCOURAGE, ENABLE, EMPOWER

This is the **three-word slogan** I would like to propose to the parents and teachers during this year's Children's Festival week celebrations.

I had the privilege of attending the ten-day World Conference on Human Rights in Vienna during August 1993 and I was thrilled to learn about the United Nations Charter on the **Universal Rights of the Child**. The list of these rights are separately printed and made available to our schools, Churches and others to display in a prominent place, but more important to educate parents, teachers and all adult human beings of good will in our Dioceses to consciously promote the protection of the Universal Rights of the Child, any child and every child, in our Schools, Churches and Society.

Some years ago, the Gurukul Lutheran College in Madras published a book titled "**Teacher as Parent**". Of Course that book had insisted that the parent also is a teacher. Thus, the role and responsibility of both Teacher and Parent, to encourage, to enable and to empower every child, whether one's own or other's child to grow up to

be normal and healthy and well-educated free citizen to live joyfully in our motherland. After all every religion accepts that the human child is made in the image of God and is endowed with great potentials and possibilities. And it is the business of true Education, to draw out of every Child those potentials and possibilities. Let us remember that the general meaning of the word Educate is to "**cull out**" or "**draw out**".

Through this message I want to appeal to each of the Teachers and parents who read this to please take some definite initiative to care for the four dimensional growth of every child under your charge. As one concrete way in this regard, I suggest that each child be enabled by Parent and Teacher to consider contributing some amount of money in the envelopes given with this letter for the Church and School authorities to do something for providing a special home, training for self-employment for at least some of the street children. Another idea would be for each of the families to try and adopt one such child and help him/her in whatever possible way so that your own child can have a friend to think about, pray about and to grow with, in a deep spiritual way.

In closing, I pray that each of your families be blessed with spiritual blessings as well as material prosperity. May the innocence and joy of children, of our own children, overflow and influence all those around them just as a smile or laughter can instantly infect a human beings in the vicinity, however awesome and crisis filled may be that human situation.

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CMAI Members are also requested to suggest suitable candidates who may be followed up.

Dr. Daleep S. Mukarji  
General Secretary



# Theological Education Saved our Marriage !

*Bishop SAMUEL AMIRTHAM*

They are my family friends. The husband is a doctor; the wife is a bank officer. The husband comes from a rural background and a liberal anglican tradition. The wife comes from an urban background and an orthodox anglican tradition. Both are committed Christians; committed to Christ and active in the church. Some times you thought there couldn't be a couple more made for each other; at other times it seemed there couldn't be a couple more different in interests and tastes!

She has passed several examinations in western piano music and loves Mozart. When she comes home in the evening she would like to play piano to relax from the weariness of work. When he comes home after listening to psychiatric problems of his patients he would rather have silence. So if she made music he would leave the room and even bang the door behind him. When she goes to church he would like him to accompany her to the altar to take communion and kneel together. That is too sentimental for him. The lining up to the altar is a saree parade for him and he can't bear the hypocrisy of some of the church members. He goes to church, enjoys singing in the choir but would like to be as unobtrusive as possible. Her theology is Sunday schoolish for him. Both are brilliant in their fields and extremely friendly and helpful persons.

Two traditions of piety, two theologies, two understandings of faith. "It seemed we would almost choke each other by insisting on our own understanding of faith and religious practice", he once had said. Then they started to do theology together; they both started doing Serampore BD externally. She teases him that it was she who worked in the library, reading books and taking notes. He just read her notes ! He said, "Bishop, now that she couldn't stop her Mozart, I have found a new way out. I am practicing on the trumpet ! So far it only makes noise, soon I will be able to produce some music." They would like to do a duet in the church one day, piano and trumpet. They have two children Divya (Divine) and Cherub.

They once confided in me that but for learning theology together for seven years their marriage would have gone on rocks long ago. By studying theology "we learnt to appreciate each other's position, accept each other as unique persons and tolerate theological perspectives

other than ours." Theology made them more tolerant, more humble and more open. Insights such as the four gospels having four theologies, that Peter and Paul interpreted, communicated and lived the Gospels differently was an eye opener for them. They have two pastors in their church. One preaches rather abstract ideas, the other much simpler and more related to life. They learnt to appreciate both.

This was news to me. Also a delightful discovery. In theology there are various schools and one doesn't normally tolerate the other. Even today in the Indian church the Dalit theologians and the traditional Indian theologians who use Brahminic categories spite each other. But these friends have learnt ecumenical inclusiveness, unity in diversity, limits of theological radicalism and contextual theologies. That learning theologies can make one more tolerant to different theologies is something I had never heard of before Lay theologians not only bring out new theological insights but also new theologies of theology.

I also discovered that they were rooted deeply in the Christian faith by Christian nurture from their childhood. Their understandings and expressions of faith were different. After all faith is the fundamental thing. Understanding of faith, theology is secondary, though necessary. For it corrects, deepens, critiques, sharpens and radicalises our faith. Theology helped these two friends to face life together as two different persons, united together in the bond of love.

I was waiting to share this my experience with others. Then something happened suddenly .....

A tragic end. We celebrated his 39th birthday a few days ago and ten years of his service in a medical institution. He was such a happy and contented person with a contagious laughter. We spent that evening with food and fellowship, fun and jokes, singing and praying. Three days later he slipped from a bus and died, on his way to a hospital for consultatory services.



I could not attend the funeral but visited the wife after a few hours, wanting to be of some comfort to her. What I saw was amazing, 'amazing grace' and 'amazing power' ! She wept but was not overly upset. "Bishop, my husband has been preparing me for this during all these years. God gives me grace and strength to face this also," she said. In fact she was comforting me. If theology gave them both understanding to face life together, I said to myself, faith gave her grace to face death alone.

"God never makes mistakes." Her old father told us with the courage of faith. "Surely not, from God's perspective". But from our side ? Can one understand the mystery of death, nay, the mystery of life ? I asked myself. "No" said my theology, "just be silent and submit before the Great Mystery."

"Uncle, I want to see daddy ?" Divya sobbed. How could I tell her that her dad has been transformed into a divine cherub. Some day she and Cherub will understand. For that purpose this 'in memorium' to my friend.

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# United Mission To Nepal – A Call From Nepal

REV. J.D. SOLOMON

On March 5, 1954 in Nagpur eight Mission Organisations founded the United Mission to Nepal. This was result of dedicated missionaries working in India undertaking bird expeditions and medical tours into the mountains of Nepal, an invitation from His Majesty's Government of Nepal to open a Hospital and Clinic, and a push for broadly based united mission organisation.

The UMN is a co-operative efforts of Christians called to serve the people of Nepal in the name and spirit of Jesus Christ and it operates only in Nepal and has its headquarters in Kathmandu. Now there are 39 Mission organisations as members of UMN. Expatriates working with UMN come from 16 countries representing 39 different mission and sending agencies. At present there are over 2000 Nepali employees and 300 expatriate workers involved in UMN projects.

## Nepal

During 1993 Nepal celebrates the third anniversary of the overthrow of the old authoritarian political system and the introduction of democracy. The citizens and Parliament are still searching for the most productive way to operate under the new order. District and village elections were held during 1992 and this provided new opportunities for more direct participation by communities in their development. The daily struggle for existence is still the dominant concern for the majority of population.

Geographically Nepal can be divided into three distinct areas: Terai (plains), middling hills and mountains (Himalayas). Its economy is predominantly agricultural. Main industries are tourism and carpet weaving. Its climate is extremely diverse. Temperature range from tropical to sub-zero. 60-80% of the annual rainfall comes during the monsoon season (June-September). 19 million people live in this country. Official statistics report approximately 39% literacy. Other sources report illiteracy at 80%. Nepali is the official language. There are about 20 other major languages and many others are also spoken. Nepal is the only Hindu state in the world. 90% of its people are

reported to be Hindus. Buddhism also has a strong position.

## Operations of U.M.N.

UMN is governed by a Board of Directors which meets once in a year. The Rt. Rev. Jason S. Dharmaraj, our Deputy Moderator is our representative on this Board. The Executive and Finance Committee meet twice a year. The overall administration of the mission is carried out through the Headquarters project. The Executive Director's office is responsible for overall direction on the mission. The present Executive Director is Mr. Edgar Metzler. Each year in the beginning of June, an Annual Conference is held in Kathmandu for all expatriate workers and their families for fellowship and inspiration.

The recently formed Training and Development Section offers training in a variety of ways to both Nepali and expatriate staff. An important part of this is the Language and Orientation Program for new expatriates. Some courses/seminars for staff are Kathmandu based, and others are run in particular projects.

The Advisory Group of Nepali Women recognizes the full worth and humanity accorded to women by Jesus and works for equal respect and opportunity for girls and women within the Nepali society. AGNW tries to increase sensitivity among men, women, boys and girls, to women's concerns in cultural, religious, economic and legal systems which deprive women of equal rights.

There are a number of opportunities granted to UMN specialists, particularly in medicine, nursing and education, to work in non-UMN projects alongside Nepali colleagues. These are often in very strategic situations in various section of the Nepali society. With the development of the Kathmandu University, staff will be assisted in Computer Science, Business Administration, English and Science. In curriculum development a seconded member of staff is already closely involved in the development of a maths curriculum and textbook for school children in Nepal. Another seconded member works with the Council



for Technical Education and Vocational Training, involved in developing a model for assessment of technical education in Nepal. In medical education a colleague has close involvement in teaching medical students in the area of Community Medicine.

UMN presently co-ordinates its activities in four main areas : Education, Engineering and Industrial Development, Health and Rural Development.

### Education

The Education Department based at UMN Headquarters has involvement and concern for quality education throughout Nepal. As a Christian mission, UMN believes that sharing and encouraging positive moral attitudes and spiritual values is an important aspect of education. In UMN there are active programs of non-formal education in nine project areas. These programs are often initiated through adult literacy classes including functional training in health, agriculture, water and other areas of development, which often results in individual and community changes.

### Engineering and Industrial Development

The E.I.D. office located at the Headquarters is responsible for UMN's involvement in the industrial sector in Nepal. It is a big challenge to be in at the beginning of industrial growth in the country. The opportunities for Christians to be part of the shaping process are great and should not be missed.

### Health Services

The Health Services Office supervises the plans, programmes and staffing of hospitals, community health programme and medical supplies. The Mental Health programme of UMN was started in 1984 as result of increased awareness of the large number of people in rural and urban Nepal suffering from mental health problems.

### Rural Development

The mission of the Rural Development is to use and increase its capacity to: raise awareness of rural people that they can improve their own quality of life; assist them in their efforts to do so and help develop Nepali groups and organisations who will do the same. Rural Development Centre in Pokhara is a training centre focusing on training farmers and community leaders to enable them to implement their own development activities throughout Nepal. The Centre provides courses in the areas of animal health, drinking water systems, horticulture and forestry.

### Church Relations

Before 1990, UMN was limited in its official involvement with the Churches in Nepal because the church was not recognized as legal entity by the government. In the new Constitution promulgated in 1990, a new clause

was added saying: 'Every religious denomination shall have the right to maintain its independent existence....' When the political situation changed, the Church in Nepal started to operate much more openly and UMN began to seek to develop a growing partnership with the Christian community in Nepal through active co-operation and consultation with Churches and para-church agencies.

### United Mission to Nepal - 40 Years

In March 1994 UMN will celebrate 40th year of its mission in Nepal. On Friday, March 4, all UMN projects in some 15 locations throughout Nepal will meet together for the celebration. On Saturday, March 5 there will be a prayer in Nepali churches and finally on Sunday, March 6, a worldwide prayer day for UMN and Nepal will be observed. May we request all the Bishops to keep March 6, 1944 as a day of prayer for UMN and Nepal in all the churches of C.S.I.

### UMN Personnel Needs

UMN personnel needs are many in all their areas of involvement. The full list has been sent to all the Diocesan Bishops. Those who feel a call to serve God in Nepal through UMN, with necessary expertise and experience, are requested to meet your Bishop.

### A Call from Nepal

We have briefly introduced to you the life and work of UMN and its personnel needs. UMN activities are greatly appreciated and recognized by — his Majesty's Government. Nepal is our neighbouring, most friendly country. There is no restriction at present in sending any amount of money through the Reserve Bank of India. UMN needs are a great challenge to us, as a member and neighbouring Church. So what can we do?

**Pray :** More than any other country we have a great responsibility to pray for Nepal, its people and UMN. Let us observe particularly the first week of March '94 as a week of prayer for Nepal and UMN.

**Plan :** Let us plan to raise money towards Synod Mission to Nepal Fund and send it to the Synod Treasurer. If you have a call and a commitment with necessary skill and experience, offer yourself through your Bishop to serve God in Nepal for 3 - 5 years. Plan to visit our neighbouring country. UMN will arrange to make your stay as cheap as possible.

**Proceed :** This paper has been prepared in consultation with the Chairman of the Council for Mission and Evangelism. Dioceses may start to contribute a monthly amount to the Synod Mission to Nepal Fund. If you come across a suitable person, lay or Clergy, kindly refer him to the Director, Council for Mission and Evangelism, Honey Dale, Kadannuiku, Quilon - 691 001.

REV. J.D. SOLOMON



# NEWS FROM DIOCESES

## EAST KERALA

Rt. Rev. Dr. K.J. Samuel, the Bishop, convened the Diocesan Council from 22<sup>nd</sup> to 25<sup>th</sup> Sept, '93 at Melukavu.

Rev. P.C. Dass Babu, the Director of the Communications Department, was invited to speak on VELCOM programme, and conduct Bible studies.

Dwelling upon the four tenets of the VELCOM programme i.e. Agape, Agenda, Analysis and Action, Rev. Dass Babu explained all about the implementation of the programme with the illustrations drawn from the local congregations of the various dioceses. His Bible studies on the idea of sharing were well received.

Basing on Isaiah's Agenda, Bishop K.J. Samuel spoke on equipping the local congregations.

Rev. E.J. Daniel conducted the Bible studies on all the three days.

The elections were held in a cordial atmosphere. The following were elected:

Clergy Secretary	:	Rev. P.J. Joseph
Lay Secretary	:	Mr. A.J. Isaac
Registrar	:	Mr. C.C. Jacob
Treasurer	:	Rev. A.J. Verghese
	:	(appointed by the bishop)

The council was concluded with the prayer and benediction by the Bishop.

## NANDYAL DIOCESE

### Leadership Training for the youth

A three-day leadership training camp was held at Chagalamarri for the youth of the Nandyal Diocese. Organised by the wing of Religious Education wherein several leaders from within the diocese and from the synod were present. There were more than 110 participants drawn from all over.

Rev. Ft. N. Benjamin, the director of the Religious Education was instrumental in organising the camp which was ably conducted by Rev. M.C. Yesuratnam, the local pastor. Rev. M. Rajasekhar, the Vice-president and the moderator's commissary of the diocese; Rev. Kanakaraj, the Secretary of the diocese and several pastors from the neighbouring pastorates took active part in the Camp.

Rev. P.C. Dass Babu, the Director of the Communications Dept. of the Synod, gave the Key-note address and declared the Camp open. Basing on the texts from II Kings chapter 5 and St. John 6,1-14, Rev. Dass Babu spoke on the importance of sharing and caring. He also introduced the VELCOM which was accepted by the youth and they pledged that they implement it at their places.

Rev. Ft. Benjamin had organised a rally with all those who were present. It was raining heavily but it did not prevent the youngsters from participating in the rally which was terminated in the Mar Thoma church.

Dr. George, a Mar Thoma church member from Kerala, put up a beautiful church and has given it to the CSI for the use of Sunday services. He was also the host for the guest speakers. Thanks to Dr. George and his wife Dr. Shanthi for their kind cooperation.

Rev. Rajasekar and Rev. Kanakaraj admonished the youth and called upon them to help the congregations by taking part in all the church affairs.

The other pastors were helping in conducting the matins, Intercessions, Evensong and compline.

The leadership camp was one of the well organised ones and it was decided to organise such camps all over the diocese.

— M.C. YESURATNAM



MY STUDIES IN THE UNITED KINGDOM

MRS. VASANTHA VICTOR, Madurai

Indeed I am grateful to the Lord for giving me a great opportunity of studying in one of the reputed colleges, York St. John at Ripon (England). I was sent to the college by the Diocese of Madurai and Ramnad to do a course in Mass communication from July '92 to July '93. I would like to express my gratitude to the Diocese and specially to the Bishop Pothirajulu. It was an eight - month course which I have done successfully and obtained diploma in mass communication.

The course was stretched to three terms. The Second term course was offered to me at Leeds. I did a course in Video Production and the Radio broadcasting at the

Trinity and the All saints College (run by the Catholics). The Work placement was given with the B.B.C. Radio station, Leeds and the Yorkshire T.V. station (North). I was also assigned a job to work with the Communication Departments of the Bradford Diocese (Anglican & Catholic).

The Third term course was confined to the Desk Top publications. It was a new experience for me but extremely interesting and useful. I am grateful to the Lord for such opportunity given to me and thank all the instructors, centres and leaders who looked after well.

THE BIBLE SOCIETY OF INDIA

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A major national publisher with growing distribution network is looking for a qualified, experienced and highly result oriented and motivated person who is deeply committed to the Bible Cause.

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Preferred age is between 25 to 35 years. Age and/or qualifications are relaxable in case of deserving candidates. Attractive salary and other allowances would be offered to the right candidate.

Application on plain paper with detailed resume, should be mailed to

*The General Secretary,  
Bible Society of India,  
206, Mahatma Gandhi Road,  
Bangalore — 560 001*

*to reach by  
15th January 1994.*



# GURUKUL SUMMER INSTITUTE - 1994

The Gurukul Lutheran Theological College and Research Institute, Madras, is organising its annual Summer Institute on the theme :

*WIDENING FRONTIERS OF CHRISTIAN THEOLOGY : INDIAN CONTEXT*

focusing in 1994 on :

**FUNDAMENTALISM AND SECULARISM : A CHRISTIAN RESPONSE** — This Institute is open to Theological Educators, Church leaders, Pastors and Lay activists, who are concerned about the rising tide of religious fundamentalism in today's world. It is restricted to 30 participants. Adequate representation will be given to men and women. It is also open to international participants.

Well known National and International Scholars will be invited as Resource Persons on this subject.

Objectives	:	
Dates	:	May 1-14th, 1994
Venue	:	Vishranthi Nilayam, Bangalore (India)
Medium	:	English
Course Fee	:	Rs. 500/- (Registration)

Travel and Hospitality will be provided by Gurukul. Certificates will be awarded for participation.

For Further information ask :

Dr. Andreas Nehring,  
Gurukul Lutheran Theological College & Research Institute,  
94, Purusawalkam High Road,  
Madras-600 010.

Apply with bio-data before 31.1.1994.



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Limited scholarships are available for all the course. Two scholarships are set apart every year for WOMEN. Application forms and Prospectus are available with the Registrar on payment of Rs. 10/- (for application forms) plus Rs. 18/- (for prospectus including postage). Kindly address all enquiries to:

THE REGISTRAR  
UNITED THEOLOGICAL COLLEGE  
63, (OLD No. 17) MILLER'S ROAD  
POST BOX No. 4613  
BANGALORE - 560 046.



## **CMAI Urgent Staff Needs**

CMAI requires the following staff and requests all staff, board members and friends to help us search and find suitable people. The work of CMAI depends so much on the calibre and commitment of staff. We pray we shall find good people. More details are available with the General Secretary.

### **A — Sections of CMAI :**

- |                                      |  |
|--------------------------------------|--|
| 1. Secretary Nurses League           | 3. Secretary Board of Nursing Education, SIB (Bangalore) |
| 2. Assistant Secretary Nurses League | 4. Assistant Secretary, Allied Health Professionals      |

### **B — Community Health Department :**

- |   |  |
|---|--|
| 1. Consultant in CH : A Doctor                      | 5. Administrative Assistant  |
| 2. AIDS Programme Co-ordinators (Doctor)            | 6. Programme Co-ordinator : Health Education & Training                                |
| 3. AIDS Programme Co-ordinator : Doctor (Bangalore) | 7. Programme Co-ordinator : Congregation Based Health Activities (Preferably ordained) |
| 4. Project Officers for AIDS (2) (1 in Bangalore)   | 8. Project Officer (Women's Health)  |

### **C — Administration :**

- |                             |                                |
|-----------------------------|--------------------------------|
| 1. Administration Assistant | 2. Secretary/Steno Typists (2) |
|-----------------------------|--------------------------------|

### **D — General Secretary's Office :**

Associate General Secretary.

We would request biodata with 2 references and 2 passport photographs to be sent to the General Secretary for follow up we hope all can help us search for the key people we need.

Dr. DALEEP S. MUKARJI  
General Secretary.

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Dr. A. Behera  
Dr. O.M. Rao - Coordinator

For further information contact :

The Dean, Theology Department  
Serampore College, Serampore - 712 201,  
West Bengal.



## **THE UNITED THEOLOGICAL COLLEGE, BANGALORE**

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Starting not later than June 1994. Preference will be given to applicants with a Ph.D. in one of the social sciences (or near the completion of such a degree) and a basic degree in theological studies. Applicants should be interested in helping theological students develop a critical understanding of society and an ability to engage in Critical theological reflection upon that understanding. Rank and salary will be commensurate with qualifications and experience.

**Send applications along with bio-data and copies of academic transcripts by 31st Dec. '1993**

**Dr. Gnana Robinson, Principal,  
United Theological College,  
63, Miller's Road,  
Bangalore-560 046.**

## **THE UNITED THEOLOGICAL COLLEGE, BANGALORE**

Looks for qualified persons holding a doctoral degree or M.Th. I/II Class with a minimum of two years experience in the Church/Church-related ministries to teach in the areas of Communication and Counselling.

For the field of communication, persons with potential skills in communication holding a basic theological degree (B.D. or M.Th.), preferably women, also may apply.

Those who wish to apply can do so by enclosing the bio-data, photo-copies of Certificates and Addresses of two referees on or before 31st January, 1994 to the Principal of the College. (The Principal, United Theological College, 63 Miller's Road, Post Box 4613, Bangalore 560 046.)

**Registrar,**

**United Theological College,  
Bangalore.**





Wanted Resident Hostel cum Programme Secretary for working women's Hostel Age should be between 35-50 Years. Pleasant personality, Should be able to relate well with young working women, Capable of Organising Programmes.

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**from**

**January 4 - 7, 1994**

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**United Theological College**  
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**Bangalore 560 046**







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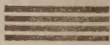
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